A HELPE TO THE *WILLING SOUL*, OR *The Communicants Counsellor.*

BEING

A plaine and familiar Discourse upon sundry maine Truths, both *Doctrinall* and *Practicall*, requisite to be known, understood and observed by every Christian, before his approach to the Lords Table.

Composed mostly in reference to the *Rules* and *Directions* concerning *Sacramentall knowledge*; laid down in an Ordinance of both Houses of *PARLIAMENT* of the 20 of *October*, 1645.

By HENRY SEARLE.

For the benefit and edification of the Inhabitants of *Aldeburgh* in *Suffolk*.

Happy is the man that findeth Wisdome, and the man that getteth understanding, Prov. 3. 13.

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The reaſonable Requeſt of the *AUTHOR*.

Friendly Reader,

KNow aſſuredly, *that had it not been to ſpare the* Purſe *and* Pains *of the poorer ſort of that people (amongſt whom Gods diſpoſing-hand hath for the preſent caſt mee) in procuring written Copies hereof*, this Catechiſticall Diſcourſe *ſhould not have troubled the* buiſie Preſſe. *But ſeeing it is now printed, whoever thou art*, be requeſted *theſe* four *things*.

1 *To beware, leſt any ſubtle Factors for Satan, doe, by their* ſmooth ptetences, ſlie inſinuations, *or* poiſonous perſwaſions, *hinder* thee *in, or take* thee *off from beſtowing thy* time *and* pains *to get underſtanding in ſpirituall things, by the help of this or other ſuch like Books. Anſwer ſuch*

cunning Jugglers *thus*; *True indeed, though I get much knowledge, yet* I may *perish*; *But if I despise knowledge, then* I must *perish.*

2 *So often to peruse, discourse, and meditate upon the Truths ensuing, as that (when justly required) thou maist be able to give a good* account *of the* sense and meaning *thereof, and to beare the* substance *in thy memory, though thou shouldst not attain to the* set-form *of words.*

3 *Seriously upon every occasion to follow whatsoever* Practicall instructions *thou meetest withall, especially* those *about* self-examination *and* preparation *before thou commest to the Lords Table.*

4 *And lastly, to seek for a speciall* Blessing *from heaven* upon thy own and my endeavours *for the welfare of thy soule.*

A
Helpe to the willing SOUL,
OR,
The Communicants Counsellor.

Qu. *WHat is God?*

Answ. God is an uncreated Spirit, *Joh.* 4. 24. most wise, *Rom.* 16. 27. most holy, *Exod.* 15. 11. eternall and infinite, *Psal.* 147. 5. Maker of heaven and earth, the sea, and all that in them is, *Exod.* 20. 11. *Esa.* 42. 5. Preserver and governor of all things and creatures whatsoever, *Nehem.* 9. 6. *Acts* 17. 26.

Qu. *What mean you by calling God a Spirit?*

Ans. When I call God a Spirit, I mean, that he hath no body at all; and therefore must not be thought like to any things which may be seen by the eye of man, *Deut.* 4. 15. *&c. Rom.* 1. 22, 23.

Qu. *How many Gods be there?*

Ans. Though there be three *in Person*, yet in Divine Essence there is but one onely true God, *Deut.* 6. 4. 1 *Joh.* 5. 7. *Ephes.* 4. 5, 6.

Qu. *Which be the three Persons in the Godhead?*

Ans. The three Persons in the God-head, are God the Father, God the Son, and God the Holy Ghost, *Mat.*28.19.

Qu. *What is the property of God the Father?*

Ans. The property of God the Father is, *to be of himself*, and *to beget the Son*, Joh.1.18. Joh.3.16.

Qu. *What is the property of God the Son?*

Ans. The property of God the Son, is, *to be begotten* of the Father, *Job.*3.18.

Qu. *What is the property of God the Holy Ghost?*

An. The property of God the holy Ghost, is, *to proceed* from the Father, *Job.*15.26. and the Son, *Rom.*8.9. *Gal.*4.6.

Qu. *Are any of the three Persons in the Godhead greater then other?*

Ans. None of the three Persons in the God-head are greater or lesse then another, but they are all equally God, *Phil.*2.6. 1 *Joh.*5.7.

Qu. *What was the State of Man by Creation?*

Ans. God created man after his own image, *Gen.* 1.26. *Gen.* 5.1. that is to say, God created man in a resemblance of that knowledge, *Col.*3.10. righteousnesse, and true holinesse, *Ephes.*4.24. *Eccles.* 7.29. which was and is in himself: and in these the image of God was principally seen.

Qu. *If God made us so holy and happy at first,*

how

how come we now to be ſinfull and miſerable?

Anſ. Wee are become ſinfull and miſerable, *Epheſ.*2. 1,3. by reaſon of *Adams* firſt tranſgreſſion in eating of the forbidden fruit, *Gen.* 2. 17. *Gen.* 3. 6.

Qu. *But foraſmuch as* that *firſt tranſgreſſion was committed in Paradiſe above five thouſand years before we were born; how come we to be guilty of it?*

Anſ. Adam was a publick perſon, *Eccleſ.* 7. 29. and the common Father of us all: and becauſe we were in his loyns, therefore his ſin was ours, and ſo we were all ſinners in his offence, *Rom.* 5. 12. 19.

Qu. *Beſides* the guilt *of Adams* firſt ſin, *are we not ſinners in other reſpects alſo?*

Anſ. Yes, beſides our being guilty of *Adams* firſt ſin we have both originall and actuall ſin.

Qu. *What is originall ſin?*

Anſ. Originall ſin conſiſts of two parts; namely; Firſt, in *a backwardneſſe to all good*; Secondly, in *an aptneſſe to all evill*, *Jer.*4.22. *Gen.*6.5.

Qu. *Why doe you call it originall ſin?*

Anſ. I call it originall ſin, becauſe we took our very firſt beginning in it. For ſo ſoon as ever we began to bee conceived in our Mothers wombe, *Gen.*5.3. *Pſal.*51.5. ſinfull diſpoſitions and inclinations began to cleave unto us.

Qu. *What is actuall ſin?*

Anſ. Actuall ſin is a breach of the law of God, 1 *Joh.*3.4. by thinking, *Jer.*4.14. deſiring, *Mat.*

5.28. devising, *Prov.* 24.8. purposing, *Psal.* 28.3. *Psal.* 140.4. speaking, *Col.* 3.8,9. *Ephes.* 5.4. or acting, 1 *Sam.* 15.24. 2 *Sam.* 24.10. those things which God hath forbidden; or by leaving undone those things which God hath commanded, *Rom.* 7.19.

Qu. *What is the fruit of Sin?*

Ans. The fruit of all sin, is all woe and misery both here and hereafter. *Deut.* 28.15, 16, *&c.* *Rom.* 6.21. *Esa.* 6.9, *&c.* *Rom.* 11.8. *Mat.* 27.3, 4,5. *Exod.* 5.2. *Exod.* 7.3. *Rom.* 1.28. 2 *Thess.* 2.11. *Rom.* 6.23. 2 *Thess.* 1. 7,8,9.

Qu. *Is there no way to avoyd this misery?*

Ans. There is no way to avoyd this misery, but onely by Jesus Christ, *Acts* 4. 12.

Qu. *Was Jesus Christ God, or Man?*

Ans. Jesus Christ was God from all eternity before the world, or any thing was made, *Joh* 1. 1,2,3. *Joh.* 8. 58. and he was made man about four thousand years after the world was made, *Gal.* 4.4.

Qu. *How was Christ made man?*

Ans. Christ was conceived by the holy Ghost, *Luke* 1.35. born of the Virgin *Mary*, *Esay* 7. 14. & 11.1. and so was made a holy man without all sin, *Luke* 1. 35. *John* 3. 6.

Qu. *But did Christ cease to be God, when hee was made Man?*

Ans. No, Christ did not cease to be God, when he was made man, but was from that time forth,

is

is now, *Heb.*13.8. and ever ſhall be both God and Man, *Iob.*11.14. *Rom.*9.5. in one perſon, 1 *Cor.*8.6.

Qu. *Why was Chriſt both God and Man?*

Anſ. Chriſt was both God and Man, that he might be a fit Mediator betwixt God and men; and bee able both to *doe* and *ſuffer* all things that were to be done and ſuffered on our behalf, *Gal.*4.4,5. *Heb.*2.11,14 & 4.15,16.

Qu. *Is there any other Mediator between God and men beſides Jeſus Chriſt?*

Anſ. No, there is but one Mediator betwixt God and men, namely, the Man Chriſt Jeſus, 1 *Tim.*2.5. who having died upon the croſſe *Phil.*2.8. to ſave his people from their ſinnes, roſe again from the dead, and aſcended into heaven, where he now ſits at Gods right hand and makes continuall interceſſion for them, *Acts* 1.9,10,11. *Rom.*8.34.

Qu. *What hath Chriſt* done *for ſuch of us as belong to Gods election?*

Anſ. Firſt, Chriſt hath fulfilled the Law, *Mat.*5.17,18. which we ought to have exactly kept, *Rom.*10.5. Secondly, he hath merited a crown of righteouſneſſe for us, by fulfilling that Law, *Phil.*2.8,9. *Heb.*2.9. & 12.2.

Qu. *What benefit have we by Chriſts* doings?

Anſ. We have this benefit by Chriſts *doings*: Firſt, God will impute Chriſts righteouſneſſe to us in his fulfilling the Law, *Rom.* 5.10.

5.10. *Rom.*10.5. Secondly, he will give us the crown of glory which his Son Christ hath merited by his righteousnesse, *John* 17. 22. *Col.*3.4. *Heb.*9.24. *John* 1.23.

Qu. *What hath Christ suffered for us?*

Ans. Christ Jesus hath suffered for us thus; First, he hath born our sins, 1 *Pet.*2.24. *Heb.*9. 28. 2 *Cor.*5.21. Secondly, he hath suffered the wrath of God due to us for sin, 1 *Pet.*3.18. 1 *Cor.*15.3.

Qu. *What benefit have we by Christs sufferings for us?*

Ans. If we be indeed the people of God, our benefit by Christs sufferings is very great. For first, God will not impute those sins to us which Christ hath born, 2 *Cor.*5.19. And secondly, God will not lay that wrath and vengeance upon us which Christ hath suffered and undergone, *Rom.* 5. 9. 1 *Thess.*1.10. but on the contrary he will give us through Christ all things good for us, both here and hereafter, *Mat.*7.10. *Psal.*84.11.

Qu. *Seeing Christ hath both fulfilled the Law for us, and satisfied Gods wrath, we may cast away care, because there's nothing left for us to doe or suffer; is there?*

Ans. In a way *of merit, or so as to rest upon our doings or sufferings for justification or salvation,* wee neither can nor may doe or suffer any thing, *Esay* 64.6. *Phil.* 3.7,8,9. *Luke* 17.10.

But

But in a way of obedience we are bound both to doe and ſuffer whatſoever the will of God in his Word requires of us, as a token of our ſubmiſſiveneſſe and thankfulneſſe to God, 1 *Cor.*6.19,20. *Phil.*1.20.

Qu. *How can wee doe any thing that is good, ſeeing we have no power naturally of our ſelves?*

Anſ. Firſt, even unbeleevers have ſo much naturall power of themſelves, as to uſe ſuch outward meanes both in publick and private, as are appointed of God (through the aſſiſtance of his Spirit) to work a power in them to pleaſe God; and therefore they muſt not be idle, and ſay they have no power of themſelves, but up and bee doing in the uſe of meanes, *Acts* 9.6. *Luk.*13.24. *Phil.*2.12.

Secondly, unfeigned beleevers, who have ſome ſupernaturall power derived upon them from Chriſt, *Joh.* 1.16. muſt improve, 2 *Tim.* 1. 6. *Rev.* 3.2. that power alſo in the practiſe of duties of holineſs towards God, and duties of righteouſneſſe toward men all the dayes of their life, *Luke* 1. 74, 75. *Acts* 24. 16. For though wee ſhall not bee ſaved for our good works, yet wee ſhall never bee ſaved without good works, *Heb.*12.14. *Jam.*2.14,26.

Qu. *How are Chriſtians made partakers of Chriſt and his benefits?*

Anſ. Chriſtians are made partakers of Chriſt and his benefits, onely by faith apprehending

hending and applying them, *Ephes.*3.17. *Mat.* 21.22.

Qu. *What is Faith?*

Ans. Faith is a perſwaſion of the heart, *Rom.* 10.10. grounded upon the promiſes, *Pſal.*119.49,50. of God rightly underſtood and applyed, 2 *Pet.*3.16. *Mat.*4.6. comp. with *Pſalm* 91.11. whereby I beleeve that Jeſus Chriſt died for me, *Gal.*2.20. as well as for any other.

Qu. *Is this ſaving Faith in our own power, or can we beleeve when we will?*

Ans. No, we have not faith of our ſelves, *Ephes.*2.8. *Phil.*1.29. neither is it in our own power to beleeve when we will: but faith is the gift of God, wrought in the heart of Gods elect by the Word, *Rom.* 10.17. and by the Spirit of God, 1 *Cor.*3.6,7. and therefore we muſt uſe the meanes to get it.

Qu. *Cannot we be ſaved without Faith?*

Ans. No, wee cannot bee ſaved without faith; for he that believeth not on the Son of God, ſhall not ſee life, but ſhall periſh eternally, *Joh.*3.36. *Mar.*16.16. *Gal.*3.11.

Qu. *Is there any true faith in that ſoule that doth not unfeignedly repent?*

Ans. There is no true faith in that ſoule that doth not often act forth unfained repentance for his ſins; becauſe, every one that beleeves in Chriſt, hath the ſpirit of Chriſt, *Gal.* 4.6.

.6. *Rom.*8.9. but now true repentance is a saving grace, issuing from Christs spirit, 2 *Tim.* .25. *Zech.*12.10. as well as faith.

Qu. *What is true repentance?*

Ans. True repentance is an inward dislike, hatred and sorrow, 2 *Cor.*7.9,10. for all sinne, *Psal.*119.104. and a turning from it to God, *Jer.*3.13. *Jam.*4.9,10. 1 *Pet.*5.6. *Esay* 1.16,17. 1 *Pet.*2.11,12. 1 *Tim.*6.12. *Prov.*8.13. *Psal.* 97. 10. *Prov.*13.5. chiefly upon this ground, because every sin, as it is sin, is contrary to the holy nature, *Gen.* 6. 6. *Gen.* 39. 9. and sacred will of God, 1 *Thess.*4.7.

Q. *What becomes of the souls of men after death?*

Ans. The soules of all that die in the true and unfeigned faith of Christ, immediately goe to live with Christ in blessednesse, *Luk.*23. 43. *Phil.* 1. 23. and the soules of the wicked, *Luke* 16. 23. goe immediately into hell torments.

Qu. *Whether shall mens bodies rise again at the last day, or no?*

Ans. Yes, the bodies both of the godly and ungodly shall rise again at the last day of judgment, and at that time *all* shall appear before the judgment seat of Christ, to receive according to what they have done in the body, whether it be good or evil, 2 *Cor.*5.10. and the righteous shall goe into life eternall, and the wicked into everlasting punishment, *Mat.*25. 34, 41.

Of

Of the Sacraments.

Qu. *How many Sacraments have we under the New Testament?*

Ans. Under the New Testament wee have onely two Sacraments, namely, Baptism and the Lords-supper.

Qu. *What mean you by the word Sacrament?*

Ans. Every Sacrament is an ordinance of God, wherein by externall, visible, and ordinary *creatures* and *acts* God doth signifie and seal, *Rom.*4.11. unto us the reall and spirituall conveyance of heavenly graces; and doth likewise receive a mutuall seale from us, of our new and better obedience, according to the mutuall Covenant between him and us.

Qu. *What is that mutuall covenant between God and us?*

Ans. The mutuall Covenant between God and us, is expressed in these words, *I will be to them a God, and they shall be to me a people,* Jer. 31.33. Heb.8.10.

Qu. *What is the meaning of this Covenant?*

Ans. In this Covenant God promiseth that he will be al-sufficient unto us both in respect of our soules and bodies: but yet so, as that he covenanteth for himself, that we must fear, serve, and endeavour to obey his whole will.

In

In a word, if we take him to be our God, wee muſt give up our ſelves to be his people.

Qu. *How many things are requiſite to the making of a Sacrament?*

Anſ. Three ingredients are neceſſary to make a Sacrament; namely, 1 Words of inſtitution from the Lord. 2 An outward ſign. 3 An inward grace ſignified by that outward ſign.

Qu. *How often muſt we take the Sacraments?*

Anſ. It is enough to be baptized once onely, *Acts* 7.18. becauſe Baptiſme is a pledge of our new-birth, *Tit.* 3.5. But we muſt receive the Lords-ſupper often, *Acts* 2.42. & 20.7. becauſe the Lords-ſupper is the ſeale and pledge of our continuance and growth in Chriſt, 1 *Cor.* 10.16.

Qu. *What is Baptiſm?*

Anſ. Baptiſm is the firſt Sacrament of the New Teſtament, wherein God doth ſeale and aſſure to his elect their regeneration or new-birth, *Epheſ.* 5.26. 1 *Pet.* 3.21. *Tit.* 3.5. *Acts* 22.16. and all the benefits of Chriſt, which are entayled upon that new-birth.

Qu. *What is the word of Inſtitution in the Sacrament of Baptiſm?*

Anſ. The word of Inſtitution in the Sacrament of Baptiſm runs thus, Goe ye and diſciple all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghoſt, *Mat.* 28.19. Qu. *What*

Qu. *What is the outward signe in Baptism?*

Ans. The outward signe in Baptism is water, *John* 3.23. *Acts* 8. 38. wherewith the party baptized is to be sprinkled, washed, or dipped, in the name of the Father, Son, and holy Ghost.

Qu. *What is the inward grace signified and sealed to us by the water of Baptism?*

Ans. The inward grace signified and sealed to us by the water of Baptism, is principally the grace of regeneration, yet there be divers other graces also: As for instance;

1 By outward Baptism we are *made members of the visible Church* of Christ, 1 *Cor.* 12. 12,13. *Acts* 2.41. 2 To them that beleeve Baptism signifies and seales their *reall and firme union to Jesus Christ*, *Rom.* 6. 3. *Gal.* 3.27. *Ephes.*4.5. 3 Baptism signifies and seales *the spirituall washing of our souls from the guilt of sin, and the imputation of Christs righteousnesse* unto justification and salvation, *Acts* 2.38. *Rom.* 4. 11.

Qu. *What sort of persons ought to bee admitted to the Sacrament of Baptism?*

Ans. Those that professe their faith, repentance, and obedience to the Gospel of Jesus Christ, *Mat.*3 6. *Acts* 8.12,13,37,38. & 2.41. they and *their children*, *Acts* 2.39. 2 *Cor.*7 14. *Acts* 16.15,33. 1 *Cor.*1.16. *Mat.*28.19. ought to be admitted to Baptisme.

Qu. *Can*

Qu. *Can you give me any one good ground why the Infants of professors must be baptized?*

Ans. If the infants of Professors under the new Testament might not be baptized, we might then conclude that the Law was more glorious, and more full of grace then the Gospel, and the Infants of the Jewes more happy before Christs Incarnation, then the children of Christians since Christs Incarnation and ascension; but the Scripture teacheth the contrary, 2 *Cor.* 3. 8,9,10,11. therefore the Infants of Christians ought not to be kept from Baptism, seeing the Jews Infants were not kept from Circumcision.

Qu. *Is every elected Infant inwardly regenerated at the very time of its being washed with Baptismall water?*

Ans. Every elected Infant is not so regenerated at the very time of its being washed with Baptismall water. For these Reasons;

1 Because we doe not find that God hath so tyed and limited himself to any ordinance, and therefore we must not dare to limit him to such a *particular time* in this ordinance, *Psal.* 78.41.

2 Regeneration doth not alwayes accompany outward Baptism, because many elected persons baptized with water in their infancy, live twenty or thirty yeares together in open prophanenesse and impiety before they reform their wayes: and shall we think that these were regenerated or inwardly renewed by the holy Ghost at their

infant-baptiſme? Sure the tree would have been known by its fruits, and had the ſeed of God been in them, it would have put forth its blade and ear before this time, *Mat.* 12. 33. 1 *Joh.* 3. 9.

Qu. *What is the Sacrament of the Lords-ſupper?*

Anſ. The Sacrament of the Lords-ſupper is the ſign, ſeale, and pledge, *Rom.* 4. 11. 1 *Cor.* 10. 16. of our continuance and growth in that ſaving faith, and all other ſaving graces which God hath already wrought in our ſoules.

Qu. *What ſort of perſons ought to be admitted to the Sacrament of the Lords-ſupper?*

Anſ. Thoſe that have a competent meaſure of knowledge in the myſteries of godlineſſe, and are ſound in the faith, and cannot bee juſtly accuſed of any vileneſſe or impiety in their walking before God or men; ſuch the Church muſt receive into her communion and fellowſhip here; but all others ſhee ought to refuſe, *Tit.* 1. 13. 1 *Cor.* 11. 17, 18, 19. *Rev.* 2. 14, 15, 16. *Rev.* 2. 20. *Tit.* 3. 10, 11. *Mat.* 18. 15, 16, 17, 18. 1 *Cor.* 5. 2, 5, 7, 12, 13. 2 *Theſſ.* 3. 6. 2 *Tim.* 3. 1, 2, 3, 4, 5, 6. ver.

Qu. *How ſhall the Church come to know the ſtate and condition of her members?*

Anſ. Every particular member ought to watch over his fellow-members, *Matth.* 18. 15, 16, *&c.* 1 *Cor.* 12. 25, *&c.* but eſpecially the Church-Officers are bound by vertue of their Office

Office alſo to be very carefull over the Flock, and to look after their knowledge, faith, and manners, as the Scriptures doe abundantly witneſſe, *Acts* 20.17,28,29,30,31. 1 *Cor.* 4. 1. *Mat.* 7. 6. *Phil.* 2. 19. *Col.* 4.8. 1 *Theſſ.* 3. 2, 5, 6. *Tit.* 1.7. *Heb.* 13.17. 1 *Pet.* 5. 1,2.

Qu. *But may every one that the Church doth admit of, come boldly to the Lords Table, without any danger?*

Anſ. Every one that the Church admits and allows of in the judgment of charity, may come without any danger of Church-cenſures; but if they be inwardly void of true grace, bee cloſe hypocrites, or unprepared perſons, *then they will be in danger of Gods ſore diſpleaſure (in caſe they ſo preſume to come) notwithſtanding their admittance by the Church.*

Qu. *But is it not the Churches fault, if ſuch unſound profeſſors, cloſe hypocrites, and other perſons come to the Lords Table?*

Anſ. No, it is not the Churches fault though ſuch faulty ones doe come; becauſe the Church in admitting them, did not know them to bee ſuch, by reaſon their inward unſoundneſſe, or groſſe unfitneſſe, did not appeare either in their outward profeſſion, communication, or converſation. For the Church can no way judge of the nature of the tree, but only by the ſenſible fruits, *Mat.* 7. 1. *Mat.* 12. 33. 1 *Cor.* 2. 11. and Scripture-inſtances make it cleare, that Church-cenſures

were never inflicted in doubtfull, ſuſpicious, or hidden caſes, but alwayes adminiſtred upon manifeſt and known grounds, *Mat.* 18. 16. 1 *Cor.* 5. 1. compared with the 5 verſe.

Qu. Well: Let's now proceed to enquire further about the nature, ends and uſe of this Sacrament; and firſt tell me, *How doe Baptiſm and the Lords-ſupper differ one from another?*

Anſ. They differ in many particulars; but their main difference is in reſpect of the end and uſe which they ſerve unto.

Qu. *How doe they differ in reſpect of* their generall end and uſe?

Anſ. They differ in reſpect of *their generall end and uſe*, thus: Baptiſm was appointed by the Lord to be a ſigne and ſeale of our ſpirituall birth, ſpirituall life, and ſpirituall being: but the Lords-ſupper was appointed to be a ſigne and ſeale of our continuing, growing, and increaſing in that ſpirituall life, and all other ſpirituall graces.

Qu. *Did Chriſt when he adminiſtred this Sacrament at the Table, give the Bread and the Cup into* each particular perſons hand ſeverally?

Anſ. No, Chriſt did not give either the Bread or cup into each particular mans hand ſeverally, but he ſpake to them all jointly, and gave them commiſſion and charge to take the elements themſelves, *Mat.* 26. 26, 27. λάβετε, φάγετε, πίετε.

Qu. *What is the Word of inſtitution in the Sacrament of the Lords-ſupper?*

Anſ. The

Anſ. The Word of Inſtitution in the Sacrament of the Lords-ſupper runs thus: Take, eate, this is my body which is broken and given for you; doe this in remembrance of me: Drinke ye all of this, for this cup is my blood of the new Teſtament, which is ſhed for many for the remiſſion of ſins; this doe ye, as oft as ye drink it, in remembrance of me, *Mat.*26.26,27,28. *Luk.*22. 19. 1 *Cor.*11.24,25.

Qu. *What is the outward ſign in the Sacrament of the Lords-ſupper.*

Anſ. The outward ſign in the Sacrament of the Lords-ſupper, is Bread broken, and Wine poured forth; as alſo the actions of bleſſing, breaking, giving, receiving, eating, and drinking, *Mat.*26.26,27.

Qu. *What is the* inward grace *which is ſignified by the outward ſigne in the Sacrament of the Lords-ſupper?*

Anſ. The inward grace ſignified by the outward ſign in the Sacrament of the Lords-ſupper, is the body and blood of Jeſus Chriſt, *Mat.* 26. 26,28. 1 *Cor.*11.24,25. and all the *benefits* of his death, which are promiſed in the Covenant of Grace, *Rom.*8.32. to ſuch as are already beleevers; as namely, *increaſe of faith, and all ſaving-graces*, *Pſal.*92.12,13,14. *Joh.*15.2. *increaſe of the aſſurance* of Gods favour and love, *Joh.* 14.21,23. and ſo conſequently a more firm aſſurance of all

good things both for body and ſoule, here and hereafter, *Pſal.*84.11.

Qu. *For what* ſpeciall *end, or to what purpoſe did Chriſt ordain the Sacrament of his Supper?*

Anſ. Chriſt ordained this Sacrament of his Supper for divers ſpeciall ends; but the principall end was, for the quickening of the hearts of his people in remembrance of *him* and his *death* untill his comming again, *Luk.*22.19. 1 *Cor.*11.26.

Q. *What is there in the Sacrament of the Lords ſupper, to put us in remembrance of Chriſt and his death?*

Anſ. In this Sacrament there is Bread *broken*, which puts us in minde of the breaking of Chriſts body: and there is Wine parted from the Bread, ſhewing the ſhedding forth of his moſt precious blood, when hee died for us upon the croſſe, 1 *Cor.*11.24,25.

Qu. *But what comfort can we take by a bare calling to minde the death of Chriſt, ſeeing a wicked perſon may barely call to mind Chriſt and his death, when he ſees the bread and wine, as well as we?*

Anſ. The godly ſoul at the ſight of the bread and wine upon the Lords Table doth *not barely call* to mind Chriſt or his death, but doth alſo by faith *lay hold* upon Chriſt crucified as the bleſſed cauſe and means of inward comfort and eternall life, *Luke*22.19,20.

Q. *Why* do you *deſire to receive the Lords-ſupper?*

Anſ. I deſire to receive it, to the end I may be put in minde of my Saviour, and of his death *in*

ſuch

such wise, as that thereby my poor doubting soul may bee strengthened and setled in a more firm perswasion and belief that hee *died for mee*, as well as for any others, *Gal.*2.20.

Q. *Will the receiving of the Sacrament of the Lords supper make you a good Christian, though you be an unbeleeving and an ungodly person when you come to it?*

Ans. No, the receiving of the Sacrament will not make me a beleever: For if I bring no faith & other graces with me, I shall carry none away; and if I come an ungodly person thither, I shall go away again as bad, if not worse then I came, 1 *Cor.*11.27,29.

Qu. *But how then must worthy Communicants be qualified? must they needs have the* truth of saving *grace wrought in their souls, before they can be meet partakers of the Sacrament of the Lords-supper?*

Ans. Yes, wee must have the truth of saving grace in us before wee can bee meet partakers of the Lords-supper; because the Lords-supper is the sign, seale, and pledge whereby God assures us that wee shall continue and grow in grace, 1 *Cor.*10.16. *Joh.*6.54,55,56,57. But now *continuance and growth* in grace doe presuppose the being, and the life of grace to be in us before; for dead things grow not at all.

Qu. *But* (they say) *some have been converted at the Sacrament of the Lords-supper. It seems then that this Sacrament is a converting ordinance; and if so, prophane persons and all sorts ought to come even as such:* What say you to this? *Ans.*

Anſ. Though inſtance could be given of ſome few in an age that were converted at the Sacrament of the Lords-ſupper, yet that would not prove that we therefore ought to look upon it as a converting ordinance of God to be uſed directly for that end, and ſo to admit and receive ſcandalous perſons unto it: Becauſe the rarity of ſuch inſtances would ſufficiently ſhew, that it is but *meerly accidentall* to the Sacrament to be a means to convert people from Sin and Satan to God and Chriſt; and we muſt not gather *ordinary and ſtanding Practicall rules* from accidentall providences and rare events.

Beſides, the very nature of the outward elements do plainly diſcover the *nature* of this Sacrament to *be nouriſhing*, and *not begetting*.

And laſtly, if any were ever converted by this Sacrament, their converſion ſurely was, either by *beholding* the outward elements which are *a viſible word*; or by *hearing* the words of inſtitution read or opened, and prayer joyned therewith, (*both which wee call the conſecration of the Elements*) and *not* by *actuall receiving* the outward ſignes: which will *onely* prove, that unworthy perſons ought to be ſuffered *to ſee* and *beare*, but not prove that they ought *actually* to *receive* and *partake* of the Sacramentall elements.

Qu. *But at leaſt, doe you not think that the by-paſt ſins of a true beleever are pardoned in, and by his meet partaking of the Lords-ſupper?*

Anſ. No,

Anſ. No, for if he be a true beleever, his ſins paſt, (eſpecially if confeſſed to God, and ſeriouſly repented of) are pardoned, *Ezek.* 18. 21, 22. with God, before he comes to eate and drink at the Lords Table.

Qu. *If his* ſins committed *bee pardoned before he comes to the Lords Table, then what good can a beleever get by receiving that Sacrament?*

Anſ. Though the ſins paſt be pardoned to a Chriſtian before hee comes to the Lords Table, yet being a beleever and a worthy receiver, he is by the Sacrament *ſtrengthened in a more firm belief of the pardon of his ſins*; and alſo, *he is ſtrengthened* in a greater confidence, *that God will increaſe all ſaving graces in him*, Jud. 6. 36, 37. &c.

Qu. *How can the eating of a morſell of bread, and the drinking of a little wine at the Lords Table* ſtrengthen the faith, *and make you* more confident *that God will* increaſe *all ſaving graces in you?*

Anſ. In this reſpect the eating of the bread and drinking of the wine at the Lords Table doe ſtrengthen and increaſe my faith and confidence; Becauſe I know that Chriſt did ſet apart bread and wine as *tokens* and *pledges to aſſure me*, that as ſurely as a weak body is made ſtronger, grows greater, and is preſerved alive, by receiving meat and drink; ſo ſurely ſhall *my ſoul* be made ſtronger in faith, grow more and more in all ſaving graces; and bee nouriſhed up unto eternall life through my eating and drinking the fleſh and blood

blood of Jesus Christ by faith, *Joh.* 6.54. *&c.*

Qu. *But doe worthy Communicants eat and drink the flesh and blood of Christ in the Sacrament?*

Ans. Yes; worthy Communicants do eat and drink the flesh and blood of Christ at the Lords supper, *Joh.* 6.53,56.

Q. *How can we eat the flesh and drink the blood of Christ, seeing Christ is in heaven, and we are on earth?*

Ans. Though Christ be in heaven, and we on earth, yet by faith we can reach him, and by faith we doe spiritually eate his flesh, and drink his blood, *Joh.* 6.35,47,48.

Qu. *But what is it to eat and drink Christs flesh and blood spiritually by faith?*

Ans. To eat and drink the flesh and blood of Christ spiritually by faith, is to beleeve unfeignedly, that as Jesus Christ doth spiritually unite himself to the outward signs of bread and wine; so this *spirituall presence of Christ in the outward signs*, doth bring along with it the merits and benefits of Christs active and passive obedience, for the comforting, strengthening, and nourishing of my soul.

Qu. *Is not Iesus Christ bodily present in the Sacrament?*

Ans. No, Christ is not bodily present in the Sacrament, for the Scriptures affirm, that the heaven must receive him *untill the times of restitution of all things*, Act. 3.21.

Qu. *But are not the bread and wine changed into the*

the very flesh and blood of Christ after the Minister hat consecrated them; that is, after he hath read the words of Institution, given thanks and prayed?

Ans. The bread and wine (after the words of consecration) do receive a Sacramentall change in their *use and effects*, because the worthy receiver by faith takes them as sacred and holy pledges and seals of Christs body and blood, which before consecration were but common and ordinary creatures. But in regard of their *substance and materiality*, they remaine still the same as they were before, without any change at all.

Qu. *But does not Christ himself say of the* Bread, This is my body; *and of the* Wine, This is my blood; *and does not Christ speak true in so saying?*

Ans. Christs words in calling the bread and wine his Body and Blood, are most certainly true in his own *sacramentall* and *spirituall* sense, *Joh.* 6.63. but not in a *literall* and *carnall* sense. For if Christ had given his disciples his very flesh and blood to be eaten by their bodily mouths as they sate at the Table, then he could not the next day have suffered upon the crosse, which yet hee did, *Mat.*26.26,34.comp.with *Mat.*27.1.46,50. Again, if Christs body were materially present upon the Communion Table after the words of Consecration, then he should bee in a hundred places at once; for the Sacrament may bee, and is many times administred in a hundred severall Congregations at one very time; and so also we

should

ſhould make Chriſt to have a hundred bodies! we ſtill conclude therefore, that Chriſt is not bodily, but onely Sacramentally and ſpiritually preſent in the Sacrament.

Qu. But to return to our former matters: *Do all thoſe that partake outwardly of this Sacrament of the Lords-ſupper, receive the forenamed ſpirituall benefits thereby?*

Anſ. No, all thoſe that partake of the outward ſigns, do not receive the ſpirituall benefits; for many come to this Sacrament of the Lords-ſupper not for the better, but for the worſe, 1 *Cor.* 11. 17. 34.

Qu. *In what reſpect doe many come to the Lords Table for the worſe?*

Anſ. Many come to the Lords Table for the worſe; becauſe, by unworthy receiving thereat, they become guilty of the body and blood of Chriſt, and eat and drink their own damnation, 1 *Cor.* 11. 27, 29.

Qu. *How may unworthy partakers at the Lords table, be ſaid to be guilty of the body and blood of Chriſt?*

Anſ. Unworthy partakers at the Lords Table are guilty of the body and blood of Chriſt, becauſe they are guilty of caſting a ſleight and contempt upon the body and blood of Chriſt, which in that ordinance are repreſented unto them, 1 *Cor.* 11. 20, 21, 22, 29.

Qu. *How are unworthy partakers ſaid to eate and drink their own damnation or judgment?*

Anſ. Un-

Anſ. Unworthy partakers at the Lords Table are ſaid to eat and drink their own damnation or judgment, becauſe by that ſin of unworthy receiving, they do as certainly draw damnation or judgment upon themſelves if they ſhould not unfeignedly repent of the ſame, as they doe eate and drink of the bread and wine which they there receive, 1 *Cor.* 11.29.

Qu. *Can one that is regenerated or born of God be an unworthy receiver at the Lords Table?*

Anſ. One that is regenerated cannot properly be called an unworthy receiver, becauſe his perſon is accepted with God through Chriſt: but yet ſuch an one may eate and drink unworthily, and ſo pull Gods diſpleaſure upon himſelf for a time; as thoſe careleſs, unprepared, and forgetfull *Corinthians* did, of whom God ſtruck ſome with ſickneſs, and others with death, 1 *Cor.* 11.29,30.

Qu. *SEeing there is ſo great danger in unworthy receiving, what ought we to do for prevention* thereof?

Anſ. There bee three ſorts of duties to bee performed by us, if we would bee accepted with God for worthy Communicants, and prevent the danger of unworthy receiving.

Mr *Chancy's Doctrine of the Sacraments, well ſuiting here with my ſcope and purpoſe, gave mee eaſe in the matters following: whoſe ſteps I have trod in; yet ſo, as that I have interwoven ſundry* variations *and* additions *where I conceived them needfull.*

Qu. *Which*

Qu. *Which be those three sorts of duties?*

Anſ. The three ſorts of duties belonging to a communicant are theſe; namely, ſome to be done *before*, ſome *at*, and ſome *after* our receiving the Sacrament of the Lords-ſupper.

Qu. *What are the duties to be done by us (through Gods aſſiſtance) before our receiving the Sacrament of the Lords-ſupper?*

Anſ. The duties that we are to perform *before we* come to the Lords Table, *are two*: namely; Firſt, *thorow examination of our ſelves*, 1 *Cor.* 11. 26. and ſecondly, a right behaviour and holy carriage after our ſelf-examination.

Q. *What do you mean by examination of a mans ſelf?*

A. Self-examination is the calling of a mans ſelf privately to account and queſtion in the ſight of God, that hee may know whether he be duly fitted to partake of that ordinance, or not.

Qu. *Is it not enough for a Communicant to examine himſelf once for all?*

Anſ. No, for every Chriſtian ſhould very frequently be examining of himſelf, *Pſal.* 4. 4. 2 *Cor.* 13. 5. touching the ſtate and condition of his ſoul, but eſpecially before he comes to the Lords Table; and look how oft ſoever hee intends to come to that Sacrament, ſo often hee is bound ſtrictly to examine and ſift out his own ſpirituall ſtate, before he preſume to preſent himſelf there as a gueſt, 1 *Cor.* 11. 28.

Qu. *Wherein conſiſts the thorow examination of our ſelves before receiving?* *Anſ.* The

Anſ. The thorow examination of our ſelves before receiving conſiſts in two things. Firſt, in generall to examine our ſelves whether wee bee reall and ſound Chriſtians, or hypocrites. Secondly, in a more ſpeciall trying of our ſelves, *what ſins* we ſtand guilty of; and whether *thoſe graces* which are requiſite to the right receiving of the Lords ſupper be truly wrought in us, or not?

Qu. *How may we diſcern whether wee bee ſound Chriſtians or hypocrites?*

Anſ. We may diſcern whether wee bee ſound Chriſtians or hypocrites by theſe four notes, *viz.*

1 If one that is a true Chriſtian be enticed and drawn away from God, he grieveth for it, *Gen.* 39.9. *Rom.*7.22,23,24. 1 *Tim.* 1.15. and giveth not ready conſent unto the temptation, *Rom.* 7. 19. *Gal.*5.17.

2 If through frailty hee bee overborn to give conſent to the temptation, yet *it is not full conſent*, but he doth it againſt his will and purpoſe, for his purpoſe is, not to ſin, *Rom.*7.15,19.

3 If he do put his ſinfull inclinations into execution and practiſe, yet hee continueth not long in them, doth not, nor will not walk after them, but recovereth himſelf, becauſe he is incorporated into Chriſt, and hath the ſeed of true grace in him, 1 *Joh.*3.9. *Luke* 22.61,62.

4 When he does any good thing, his main aim and level is at Gods glory, 1 *Cor.*10.31. *Phil.*1.20. not at his own profit, honor, or credit, *Mark* 8. 34,35,

34, 35, 36. *Gal.* 1. 10. But the contrary to these four, are the marks and notes of unsound and hypocriticall persons.

Qu. *Now for the* more speciall *trying of our selves, how should we examine our selves about our sins?*

Ans. Wee must examine our selves about our sins thus; namely, goe and seriously look into Gods Law, and so call to remembrance how we have offended our God, 1 *Joh.* 3. 4. *Rom.* 7. 7, 9. *Psal.* 51. 4. given occasion to the enemies of the Lord to blaspheme, 2 *Sam.* 12. 14. 2 *Pet.* 2. 2. scandalized our brethren, that is to say, grieved the stronger, *Psal.* 119. 136. and occasioned the weaker (1 *Cor.* 8. 10, 11, 12, 13.) christian to sin by our example. And lastly, how we have wronged our own souls, by suffering sin easily to prevaile, and the life, activity, and power of grace to faile and decay in us, *Rev.* 2, 4, 5.

Q. *Now in the next place, how shall I know which be those* Graces, that are especially requisite and necessary to the right receiving *of the Sacrament of the Lords-supper?*

Ans. The Graces that *are especially* necessary to the right-receiving of the Lords-supper, are *these eight*; namely, 1 Sound knowledge, 1 *Cor.* 11. 29. 2 Saving faith, *Rom.* 4. 11. *Mar.* 16. 16. 3 True repentance for all our sins, 1 *Cor.* 11. 31. 4 Unfeigned obedience, *Prov.* 9. 5, 6. 5 Entire love to God and man, *Mat.* 5. 25. 1 *Cor.* 12. 13. 6 Earnest hunger and thirst after Christ, 1 *Joh.* 7. 37.

Luk.

*Luk.*22.15. 7 The ſincerity and uprightneſſe of our hearts, 2 *Chron.*30.18,19. 8 Thankfulneſſe to Chriſt, *Mat.*26.30.

Qu. *But how ſhall I know whether theſe graces are truly wrought in me by the word & ſpirit of God, or not?*

Anſ. If you would know whether theſe graces are truly wrought in your ſoul, or not, then you muſt examine your ſelf about each particular grace ſeverally; as firſt, about knowledge, then about faith, and ſo of all the reſt in order.

Qu. *How may a man examine himſelf about his knowledge ſo, as to be convinced that his knowledge is ſound knowledge?*

Anſ. A man may be convinced that his knowledge is ſound, by conſidering the *meaſure* of it, and the properties of it.

Qu. *What meaſure of knowledge is required of a Communicant?*

Anſ. Every Communicant muſt in ſome *competent meaſure* know all the principles (*Heb.*5.12. *Heb.*6.1,2.) of the doctrine of Chriſt neceſſary to ſalvation. As for example; what is the naturall condition of every man and woman; what is the means of our recovery out of that natural condition; what is the ſpirituall meaning of the Ten commandements; what is the moſt true meaning of all the Articles of the Chriſtian Faith; what is the nature, uſe, and end of each Sacrament: and the like.

Qu. *What are the* properties *of ſound knowledge?*

Anſ. Sound knowledge hath theſe and ſuch like *properties:* 1 It makes a man humble, 1 *Cor.* 3.18. *Prov.*26.16. and ready to render a reaſon of the hope that is in him with all meekneſſe, 1 *Pet.*3.15. 2 It makes a Chriſtian willing to receive every truth diſcovered unto him from the Word of God, 1 *Tim.*6.5. and carefull to put in practiſe whatſoever he knows already, 1 *Joh.*2.3, 4,5. 3 It makes us painfull and induſtrious for the increaſing of that knowledge which we have attained, *Prov.*2.3,4. *Hoſ.*6.3. And thus we muſt examine our ſelves about our knowledge, ſaying to our own ſouls, *What O my ſoul,* hath God as yet wrought theſe things in thee, or not?

Qu. *How may a man examine himſelf about* his faith *ſo, as to know he hath true faith in Chriſt?*

Anſ. A man may know hee hath *ſaving Faith* by theſe characters of it: 1 *Saving* faith is always wrought and preſerved by the Word of God preached, *Rom.*10.14,17. 1 *Cor.*1.21. and is that whereby wee come to be weary and heavie laden with ſins, *Mat.*11.28. to bee utterly rid of all confidence in our own righteouſneſſe, *Rom.*10. 3,4. and alſo reſtleſſe in hungring after Chriſt, till we find comfort in the promiſes touching the pardon of our ſins, *Mat.*5.6. 2 *Saving* faith makes the Chriſtian to look *at ſin* as the *greateſt evill*, and the *grace* of Chriſt as the *greateſt good* in the world, *Heb.*11.24,25,26,27 &c. it puri-fieth the *heart, will, thoughts, affections,* and *conſcience* from

from all love and allowance of ſinne, *Act.* 15.9. *Rom.*7.15. and ſo works inward ſanctification, *Act.* 26. 18. It wreſtles againſt temptations of unbelief, *Mar.*9.24. *Luk.*22.31,32. and works by love to God and our brethren, *Gal.*5.6. And by theſe evidences we muſt examine our ſelves whether we have true faith or not, ſaying to each of our own ſouls, What (O ſoul) art thou thus and thus qualified, or not?

Qu. *How may a man examine himſelf about his* Repentance *ſo, as to know that he doth truly repent?*

Anſ. True Repentance may be known, 1 By our *willingneſſe and gladneſſe* to have any ſin diſcovered, *Pſal.*141.5. and our hearty love of thoſe that diſcover and reprove it in us, 2 *Sam.* 12. 13. 2 By an inward godly ſorrow for all known ſins, as they are a breach of Gods Commandements, and are diſpleaſing unto God, 2 *Cor.*7.10. and by a forſaking of all known ſins, *Ezek.*18.5, 6. *&c. Pſal.*119.3. out of a perfect hatred of them, *and care to avoid all occaſions of them*, 2 Cor. 7. 11. 3 By an univerſal turning to God, *Deut.*3.10. and conſtant cleaving to him in all his revealed wil: and by practiſe of al known duties of obedience, *which obedience, the death of Chriſt ſet forth in the Lords-ſupper, notably provokes a Chriſtian unto.* And thus wee muſt try our *repentance* before wee come to the Lords Table; O my ſoul, doſt thou repent thus?

Qu. *How may a man examine himſelf about his*

Obedience *ſo, as to know that his obedience is unfeigned obedience?*

Anſ. Unfeigned obedience may be known thus: 1 It is grounded onely on the Word of God, *Eph.*2.10. and not on the traditions or inventions of men, *Mat.*7.6,7. and it hath reſpect unto all Gods commandements without partiality or exception, *Pſal.*119.6. 2 Unfeigned obedience aims at the *right end*, namely, *at the praiſe and glory of God*, *Phil.* 1.11. and not at any private advantage croſſe thereunto; and it is alwayes accompanied with zeal, *Gal.*4.18. humility, *Mich.*6.8. and conſtancy, *Pſal.*106.3. And thus we muſt try our *obedience* before we come to the Lords ſupper: Is it thus with thee, O my ſoul?

Qu. *How may a Chriſtian examine himſelf about his* love *ſo, as to know whether* his love to God bee *entire, or not?*

Anſ. We may be ſure that *our love to God* is entire, if no Commandement of God bee grievous unto us, 1 *Joh.*5.3. if our love weanes our hearts from the love of the world, 1 *Joh.*2.15. 1 *Joh.*4.20,21. 1 *Joh.*5.1. 1 *Joh.*4.12. and laſtly, if it make us love the children of God.

Qu. *How may a Chriſtian examine himſelf about his love ſo, as to know that he hath entire love to the children of God in ſpeciall?*

Anſ. Entire love to the children of God, makes us love godly men for godlineſſe ſake, 2 *Joh.*1,2, verſes; that is, it will make us love all the

the Saints, *Eph.* 1.15. whether rich or poor, ſtrangers or kindred, and that conſtantly, *Prov.* 17.17. Alſo ſuch entire love will communicate it ſelf in doing good to their ſouls and bodies, 1 *Joh.* 3. 17, 18.

Q. *How may a Chriſtian examine himſelf about* his love *ſo, as to know that he hath* true love and charity *toward* his neighbor, *that is, to* all men in general?

Anſ. True *love toward our neighbor*, or *all men in generall*, may be known thus. 1 It will make us willing to forgive wrongs to others, *Col.* 3. 13. and to ſeek peace, *Rom.* 12.18. and make ſatisfaction if we have wronged them, *Rom.* 13.10. 2 True love will cauſe us to love the ſouls of all people, and not to ſuffer ſin to lie upon them, *Lev.* 19.17. 3 True love to our neighbor will make us to overcome evil with good, *Rom.* 12. 17, 20, 21. by heaping offices of love upon them that wrong us. And thus we muſt examine our ſelves about *our love* before we come to the Sacrament, and ſee whether theſe qualifications of Gods Spirit be wrought in our hearts, or not.

Qu. *How may a man examine himſelf about his* hunger *and* thirſt *after Chriſt ſo, as to know that hee hath an earneſt hunger and thirſt after him?*

Anſ. We may know if we have true *hunger and thirſt* after Chriſt, thus: 1 True hunger and thirſt after Chriſt wil make us ſeek him with all our heart, *in the diligent and conſtant uſe of all the meanes*, *Prov.* 13.4. ſo as that nothing wil ſatisfie us

without Christ, *Psal.* 73.25. 2 Earnest hunger & thirst after *Christ*, longs after him for his own sake, so as to part with any thing for him, *Matth.* 13.44. and to be content to have him upon any conditions, *Phil.* 1.21. *Phil.* 3.8. 3 Earnest hunger and thirst after Christ, makes the soul ready *to entertain with great thankfulness* whatsoever means or messenger shall bring Christ home unto it, *Rom.* 10.15. And lastly, true hunger and thirst after Christ, causes the Christian to seek after Christ *for holiness*, Isa. 51.1. *as well as for happiness*: Now is it thus with my soul, or not?

Qu. *How may a man examine himself about the* sincerity of his heart *so, as to know that he is sincere and upright in his heart?*

Ans. A Christian may know that he is sincere and upright in heart, thus; 1 Sincerity and uprightness of heart will shew it self in a carefulness to reform our delightful and bosom-sins, *Psal.* 18. 23. *in an endeavour to find them out*, and a gladness when they are discovered, *Psal.* 119.59. & 141. 5. 2 Sincerity will put us upon self-denyall, and make us part with any outward comfort to keep a good conscience, *Heb.* 11.24,27. 3 Sincerity and uprightness will cause us to make conscience of the fruitfull performance of holy duties, *Rom.* 12.11. especially in secret, *Mat.* 6.6. And lastly, it will stirre up an earnest desire of growth unto perfection, *Phil.* 3.12, 14. Now is it thus with me, or not?

Q. *How*

Qu. *How may a man examine himself about his* thankfulness *to Christ so, as that he may know hee is truly thankfull?*

Ans. A man may know he is truly thankful to Christ, when he esteemeth Christs (*Eph.* 3.17,18, 19.) love and benefits, *Phil.* 3.8. above all others, and so desireth to please Christ (2 *Cor.* 5.14,15) in all things. And thus wee ought to examine our selves about all these particular Graces of Christ in us; by asking our consciences whether it bee thus and thus with our souls.

Q *When a man hath thus examined himself, what must he* endevor to doe after *such self-examination, for the finishing of his* preparation *to the Sacrament?*

Ans. 1. If a man *after examination of himself* shal *plainly find* any of these Graces to be wanting in him, he must for the present abstain from the Sacrament, *Exod.* 12.48. *Num.* 9.6,7, &c. 2 If he *doubt* whether they be wrought in him or not, he is likewise to forbear comming to the Sacrament, *Mat.* 5,23,24. *Rom.* 14.23. unless his conscience by some means may be resolved and setled that he hath them. 3 If he shal *truly find*, that God hath wrought them in him, though yet in much weakness, then he is to come to this sacrament to be therby further strengthened, 2 *Chron.* 30.18,19.

Q *What if a Christian (having for the former reasons abstained from the Lords Table) do a long time after*

continue in a ſad and ſorrowfull condition, mourning for the want of thoſe forenamed Graces in himſelf; muſt he ſtill *forbear to come to the Sacrament?*

Anſ. No man truly and inwardly mourneth for the want of thoſe Graces, but he that in ſome meaſure hath the truth of them wrought in himſelf by Gods Word and Spirit: and therefore ſpiritual mourners may comfortably, and ſhould readily approach to Chriſt in this Sacrament, 1 *Cor.* 11.31. as well as in other of his holy ordinances, *Pſ.* 34.18. *Iſa.* 61.2,3. & 66.2. *Mat.* 11.28.

Qu. *Are there yet any more things required of a communicant,* after his examination of himſelf?

Anſ. Yes, after a Chriſtian hath throughly examined himſelf, there be yet *more duties to be practiſed*: For 1 He is carefully with bitterneſs of ſpirit to remember and bewayl to God the manifeſt rebellions of his unregenerate eſtate, *Pſal.* 29.7. 1 *Tim.* 1.13. and the wants and weakneſſes of his preſent ſtate, *Rom.* 7. throughout. 2 He is to *renew* his *faith* in Chriſt, *Heb.* 11.28. and his *repentance* for all known ſins, eſpecially committed ſince his former receiving. 3 He is to *renew* and ſtir up his *deſires* and *thirſtings* after Chriſt in the Sacrament, and *his love to God and man.* 4 He is to *renew* his *reſolution and purpoſes* of better obedience to God (in the duties both of the firſt and ſecond Table of the Law) for the time to come, *Iſa.* 1.16,17,18. through the help of Chriſt. And laſtly, he is to renew his *thankfulneſſe*

thankfulneſs to God. All theſe a Chriſtian muſt endeavour to do, becauſe it *is not the bare having of grace*, but *the preſent exerciſe therof that makes us worthy receivers in Gods account*, 1 Cor. 1. 4, 5, 7. compared with 1 *Cor.* 11. 18, 21, 29.

Qu. *How muſt a communicant* renew *his* faith *in Chriſt before he comes to the Sacrament?*

Anſ. A Communicant muſt labor to *renew* his *faith* in Chriſt, thus; 1 He muſt *go to God in* the name of Chriſt to ſue out a new pardon of his ſins, 2 *Chron.* 30. 6. eſpecially of ſuch ſins as moſt trouble the peace of his conſcience, and preſſe the promiſes that concern the ſacrament, 1 *Cor.* 11. 24 and the death of Chriſt, 1 *Joh.* 1. 7. 2 He muſt ſtrive by *Prayer* and *meditation* againſt *carnall reaſon*, *Joh.* 6. 52, 58. the greateſt enemy of faith; and alſo hee muſt bewayl his unbelief, *Mar.* 9. 24. and ponder and weigh well the nature of the Sacrament; as namely, That the Sacrament is as Gods oath to ſecure his promiſes unto us, *Heb.* 6. 16, 17. and a pledge and ſeal of the righteouſneſs of faith, *Rom.* 4. 11. 3 And laſtly, he muſt conſider that God commands us to receive and enjoy the merits of Chriſts death offered to us in this Sacrament, 1 *Cor.* 11. 24. and therefore he muſt raiſe up his faith to take hold of Chriſt.

Qu. *How muſt a Communicant* renew *his* repentance *before he comes to the Lords Table?*

Anſ. In renewing his repentance a communicant muſt take this courſe. 1 Strictly to call to mind his

his particular ſins as near as poſſibly he can, eſpecially ſins moſt lately committed, 1 *Cor.*11.31. (either by not-doing the good he ought and might have done, or by doing the evill he ought not to have done) and by the ſerious conſideration of ſuch ſins with all the circumſtances and aggravations thereof, he is to renew a more bitter ſorrow for them, *Lam.*3.40. 2 He muſt renew his *free and humble confeſſion* of each *particular ſin*, 1 *Sam.*7.6. as near as he can, judge himſelf for them, *and lift up fervent prayers* for the pardon of them, *Pſal.*5.1,2. and for ſtrength and power againſt them; and this wil ſhew that he ſtands *not wel-affected* towards his ſins. 3 In caſe that he hath wronged any one, he muſt make reſtitution and ſatisfaction to the uttermoſt of his power, *Luk.* 19. 8. and muſt reſolve fully by Gods grace to leave all *ſins, and avoid the occaſions thereof*, giving up himſelf to newneſs of life, and to the frequent, conſtant and conſcionable uſe of all good means, with the improvement of all holy opportunities conducing to that newneſs of life, *Pſal.*1.1,2.

Qu. *How muſt a communicant* renew *his ſpiritual* deſires *and* thirſt *after Chriſt before each Sacrament?*

Anſ. He that would *renew* his *deſire* and *thirſt* after Chriſt, muſt follow this courſe. 1 He muſt acquaint himſelf throughly with his own ſpiritual wants and emptineſs, *Prov.*27.7. and take heed of a preſumptuous imagination of more grace then yet he hath attained unto, *Rev.*3.16,17. 2 He muſt

must take a thorow view of the wonderfull excellency and fulneſs that is in Chriſt, *Joh.*4.10. *Col.* 1.19. and the promiſes, 2 *Pet.* 1. 4. as alſo a view of the worth of Gods favor and loving kindneſs which is better then life it ſelf, *Pſal.* 63. 3. 3 He muſt have a thorow view of his own utter inſufficiency to bring his heart to any true hunger and thirſt after theſe things, *Phil.*2.13.

Qu. *But how ſhall a Chriſtian be ſenſible of his own ſpirituall wants, and the decay of the power and activity of grace in his ſoul?*

Anſ. A Chriſtian may come to be ſenſible of his own ſpirituall wants and decays of grace, by the conſideration of his daily ſlips and ſins of thought word and deed, either againſt Gods *precepts* or *prohibitions.* As for inſtance, my diſtruſt lets me ſee my weakneſs of faith; and my omiſſion of, and ſloathfulneſs in holy duties, lets me ſee my want of love and zeal towards God and Chriſt: And ſo of the reſt. Hereupon now, a Chriſtian muſt apply the ſeal of the Covenant for an aſſurance to himſelf, that as all, ſo eſpecially theſe and theſe particular wants ſhal be ſupplyed from Chriſts fulneſs, *Joh.*1.16. *Pſal.*1.3. *Jam.*4.6.

Qu. *How muſt a Communicant* renew *his* love *before he comes to the Lords Table?*

Anſ. A Communicant muſt *renew his love* before he comes to the Lords Table, thus: 1 He muſt ſtrive to get his heart inflamed with love to God, 2 *Cor.*5.14. and Man, 1 *Joh.*4.11. by a due conſide-

tion

tion and deep ſenſe of Gods free and great love to him in Jeſus Chriſt; and by conſidering alſo that eating and drinking together at the Lords Table, is a *teſtification* of that *ſweet love* which is and muſt be among Chriſtians one towards another, 1 *Cor.* 12,13. 2 If any man have wronged him, he muſt *forgive injuries* freely, *Epheſ.*4.26. and if he hath given any juſt occaſion of offence to others, he muſt ſeek *reconciliation* with them, *Mat.* 5. 24, 25. *Rom.* 12. 18.

Q. *How muſt a Communicant* renew *his* reſolution of better obedience *before he comes to the Lords Table?*

A. A Communicant is to *renew* his *reſolution* of *better obedience*, thus; namely, in an humble acknowledgment of his own weakneſs, *Pſal.* 119. 106. he muſt *reſolve* (through Gods grace) without all further delay, *Pſal.* 119. 60. to walk in new obedience: and to this end he muſt earneſtly *crave ſtrength from God*, and *intreat* that he would enable him thereunto, *Pſal.* 119. 117.

Qu. *How muſt a Communicant* renew *his* thankfulnes to God and Chriſt, *before he comes to the Lords Table?*

Anſ. A Communicant before he comes to the Lords table, *muſt renew his thankfulnes* to God, thus: 1 He muſt ſeriouſly conſider that though he has broken Covenant with God oftentimes, and in ſpeciall ſince the laſt Sacrament, yet the Lord now *graciouſly offers* to confirm the Covenant of Free-grace to *him anew* in this next Sacrament. 2 He muſt

muſt alſo take notice, that if there be but the leaſt ſpark of ſaving grace in him, the Lord will not quench, *Iſa.*42.3. but nouriſh it; and for that end invites him to come to the holy feaſt of *his Sons* fleſh and blood. 3 He muſt alſo remember, that if he hath *throughly endevored*, 2 *Cor.* 8. 12. to *examine* and *prepare* himſelf for that ordinance, he ſhal find acceptance with God through Chriſt, and the Lord will look upon him as a worthy gueſt at his Table, 1 *Cor.* 11.28. Now all theſe *three indulgences* from God, call for preſent thankfulneſs from the beleeving ſoul.

Qu. *Beſides* ſelf-examination *and the* renewed exerciſe of the forenamed graces: *and alſo beſides* Prayer, *ſo often* mentioned before; *had we not need yet* more eſpecially *to ſeek God* by earneſt Prayer *before we come to the Lords Table*?

Anſ. Yes, as a Chriſtian muſt pray earneſtly to God for *many particulars hinted before*; ſo in ſpeciall he muſt alſo pray that God would pleaſe *further* to fit him by his Spirit, *Phil.*4.6. *Pſal.*19.14. for a meet partaking of this ſacrament, and alſo accept of him (through *Jeſus Chriſt*) as a worthy receiver, though in himſelf moſt unworthy. And the reaſon of al is, becauſe God wil be ſought unto, even to doe thoſe very things which he hath already promiſed to do for his people, *Ezek.*36.37.

Thus far of the Duties before Receiving.

Qu *WHat are the duties required of a Chriſtian* At *and* In *the time of receiving the Lords-ſupper*?

Anſ. The

Anſ. The duties required *at* and *in* the time of our receiving are theſe: 1 Every communicant is to give diligent *attention* to that which is *publickly done*, not onely when he himſelf is to receive, but during the whole action, 1 *Cor.*14.16. to *behold* and look upon both the *elements* themſelves, *Exod.*24 8. and all the *Sacramentall actions*, 1 *Cor.*11.23.*&c.* in the adminiſtration of the Sacrament, 1 *Cor.*14.40. 2 He muſt uſe ſuch *reverent behaviour* as may be *free from ſuperſtition*, yet fit to ſtirre up and expreſſe inward faith and thankfulneſs, 1 *Cor.* 14.40.

Q. *What muſt be the* meditation *and* diſpoſition *of our hearts in time of receiving the Sacrament?*

Anſ. Our meditation and *diſpoſition of heart* at, and in the time of our receiving, muſt be this: 1 When we ſee the Bread and Wine conſecrated and ſet apart for this holy uſe, then we muſt call to mind and conſider the eternal love of *God the Father* in ſanctifying & ſetting apart his Son Jeſus Chriſt in his ſecret counſell, to be the *Redeemer and Surety* of his people, *Joh.*10.36. and the tender mercy of *Chriſt* in undertaking this hard ſervice for us, *Heb.* 7.26. *Heb.*10.9. 2 When we ſee the Bread *broken*, and the wine *powred out*, we are to mourn over him whom we have pierced by our ſins, *Zech.*12.12. and remember the infinite *juſtice and wrath* of God againſt ſin, that could never be ſatisfied but by this means, *Rom.*3.25. 3 When we ſee the Bread and wine *given unto us at* by the Miniſter; we are to meditate upon the *gift and application* of Chriſt crucified

fied to our own ſouls in particular, and to every beleeving receiver els, *Gal.* 2.20. 4 When *we take* the Bread and Wine, we muſt ſtir up our ſelves *by faith to lay hold* upon and *apply* to our ſelves all the merits of Chriſts death, 1 *Cor.* 11.24. and ſo *joyfully* to feed thereupon, *by beleeving, that as ſure as bread and wine will nouriſh the body up in a naturall life, ſo ſure will the fleſh and blood of Jeſus Chriſt*, fed upon by faith, *nouriſh our ſouls unto eternall life, and will alſo ſatisfie our ſouls*, Matth. 11.29. *and ſtrengthen them againſt all temptations here in this world*, 1 Cor. 10.16. Joh. 6.35. 5 When we behold the reſt of the Congregation communicating with us, we are then to ſtir up our hearts to loving and kind affections towards them and all the people of God, 1 *Cor.* 10.17.

Qu. *WHat is that* holy carriage *that is required* after *receiving the Sacrament*?

Anſ. 1. *Immediately after* receiving, a Chriſtian, in token of thankfulneſs for his receiving ſuch inward pledges of love from God, muſt offer up the ſacrifice *of praiſe*, 1 *Theſſ.* 5.18. to the Lord, and cheerfully *give alms*, 1 *Cor.* 16.2. *Heb.* 13.16. for the relief of the poor members of Chriſt. 2 *At other times after receiving*, he muſt often *try himſelf* whether he hath been made *to drink into one ſpirit* with Chriſt and his members, or not, 1 *Cor.* 12.13. and what *growth* he hath gotten by the Sacrament *in aſſurance of Gods favor*, in *ſtrength* againſt corruptions,

ons, in *power to walk with* God in obedience to him, and *in all other graces* of the Spirit, and *fruits* of Christs death. 3 If the Christian after receiving *cannot find these fruits in* himself, he must *humble himself for his* own sinnes, as the cause thereof, 1 *Cor.* 11.31. and though *he finds not that comfort* and benefit he looks for, yet if *he be truly humbled for the want of it*, he may be comforted in this as a fruit of a worthy receiving, 2 *Chron.* 30. 18, 19. 4 If he shall find upon *this after-examination*, the forenamed benefits truly wrought in his heart, then he is most thankfully *to give God the glory*, and to desire the *continuance* and *increase* of the same grace with all holy *endevors* to that end, 1 *Chron.* 29. 13, 14, 18, verses: and as he hath received Jesus Christ, so he is to walk in him, *Col.* 2. 6, 7. 2 *Pet.* 2.20, 21, 22. and not to return to his former evil practises, but to keep the *Covenant* that he hath *renewed* with the *Lord at the Sacrament*, and to increase in love and fellowship with Gods children, 1 *Cor.* 10.16, 17. 5 And lastly, a Christian, upon the sense of the comfort and benefit received at the Sacrament, *is to resort the oftner* and with the *more earnest desire* unto it, 2 *Chron.* 30. 21, & 23 verses.

FINIS.